

622 /233 cont./ them, because then the tumasiri'-tumannjala
627 relation would have been removed for him while it would continue with respect to his other kinsmen. The upshot now was that after a short meeting the couple returned home with the man's kinsmen who had come along, taking with them the sunrang, fine, and cookies. The general opinion was that the fault lay with the gurukampong who had exerted too much pressure.

627 Arguments that are adduced to sway the wife's kin group to agree to a reconciliation state that the woman longs so much for her mother, that people who are related to each other belong together, and that the man's mistake is a small one. In the event that the woman takes refuge with a man, and, to an even greater degree, if she marries an outsider in a pregnant state, the reconciliation can usually take place very soon, that is to say, within a few months.

On the other hand, the tumasiri' frequently have reasons of their own to refuse a reconciliation, reasons which the superior on his part also understands and accepts. When a man had been stabbed to death during his flight and the woman shortly thereafter married an outsider, an attempt at reconciliation failed because it was argued that it was necessary to wait until her brother had returned from jail where he was now held for manslaughter through her fault.

For a man who fled with the niece (kamanakang) of his wife who had lived in his house as a young girl, no reconciliation
[674] could be brought about. The fact that he had fled with a
835 housemate was reason for the kinsmen to feel especially siri'. His crime in this case was considered very great.

After the flight of a man with his wife's sister, where the wife should have first received the talak because, according to Moslem law, a man may not be married to two sisters at once, reconciliation was refused since the first wife was still "unhappy." /234/ Not until she was remarried, so it was believed, would the reconciliation be possible.

114 /252 cont./ dependent. Comparison of the figures accordingly
217 indicates little concerning the actual number of transactions
675 carried out in the respective territorial sections. A general
425 impression can be derived from this register of what is trans-
acted in a certain region. But no conclusions can be drawn
with respect to the number of transactions.

Of the 31 transactions recorded in 1948, 6 concern the transfer of a sawah; 5 the transfer of a piece of dry land; 16 the sale of buffaloes, and 2 the transfer of a sewing machine.

The number of buffalo sales probably approaches the actual number most closely, since in the case of transportation -- which is necessary in the sale to one residing outside the seller's adat community -- a buffalo pass is necessary, and some heads exercise a certain pressure for registration in the registry /253/ of the Indonesian Notary when such a pass is issued. The land transactions do not approximate the actual number by an estimated tenth part.

• Misdemeanor Registers

114 In the register of misdemeanors (Rappor Kedjahatan),
217 which is also kept in the adat community office, the violations
and misdemeanors that are reported there are entered, and at
● 674 the same time those against whom the evidence is reported.
In the first six months of 1948, 15 were reported there, that is:
9 buffalo thefts, 2 maltreatments, 1 threat with the badik, 2
minor thefts, and 1 assault on a woman. Eight of the 9 buffalo
[177] thefts remained unsolved. This register was not introduced
until 1948; little can as yet be said about its effect.

Registers of Legal Matters

114 The registers of legal matters which are divided into civil
217 and criminal, are kept in the adat community office of Borongloë
671 when they concern "minor" matters that come up before the